

THE
LIFE

Of the Reverend

Anthony Horneck, D. D.

Late Preacher at the

SAVOY.

By *RICHARD* Lord Bishop
of *Bath and Wells.*

KIDDER

L O N D O N,

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THE LIFE

OF THE REVEREND

JOHN HOWARD, D.D.

BY THE REV. J. W. HOWARD, D.D.

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The *L I F E* of the Reverend
Anthony Horneck, D. D.

THIS excellent Man was born * Anno
 at *Baccharach*†, in the *Lower Pa-* 1641.
latinate, a Town from whence we re- † So call'd,
 ceive a Wine that from the place bears as some
 the same Name amongst us. His Fa- think, from
 ther was *Recorder* or *Secretary* of that *Bacchi a-*
 place; a very strict Protestant, and a *ra. Vid.*
 Person of great Reputation. The Do- *Misson's*
 ctor was also bred up in the same Pro- *Trav. Tem.*
 fession from the beginning: He never 1. *Lett. 6.*
 was of the Church of *Rome*, as hath
 been falsly reported of him. His Fa-
 ther devoted him for the holy Mini-
 stry from the womb, and was not
 wanting to give him such an Educati-
 on as might fit him for that Sacred Of-
 fice. He was first sent to *Heidelbergh*,
 where he applied himself with great
 diligence to the study of Divinity, un-
 der the direction and care of the very
 learned Dr. *Spanheim*, who is now the
 primary Professor of the University of
Leyden.

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He had, it appears, a great desire to come over into *England*; I cannot tell what it was that moved him: 'tis certain his Father inclined not to it. However to *England* he came, not without his Father's consent. He was about 19 years of age when he first came over. He was then very eminent not onely for his Learning, but for his great Piety also. He who taught him the *English* Tongue, does profess, that he never saw a young man so exemplary for Piety as this young man was.

He was entred into *Queen's College* in *Oxford*, Dec. 24. 1663. and was in very great esteem there with Dr. Barlow, then *Provost* of that House, and since Bishop of *Lincoln*, who valued him highly for his great Learning, and more particularly for his good skill in the Eastern Languages. He was, by his favour, made Chaplain of the said College soon after his Entrance. He was incorporated Master of Arts from the University of *Wittembergh*, Dec. 21. 1663. It was not long after this, that he was made Vicar of *Allhallows* in *Oxford*, which is in the gift of *Lincoln College*. There he continued a most constant

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constant and painfull Preacher about two years.

Thence he removed into the Family of the Duke of *Albemarle* *, and was received there as a Tutor to his Son, the then Lord *Torrington*, and since Duke of *Albemarle*. *An. 1665.*

He was now in a fair way to Preferment, had he been forward in seeking it. The Duke did indeed bestow upon him a Living in the Diocese of *Exeter* †, and did also procure him a Prebend in that Church from Dr. *Sparrow*, then Lord Bishop there. † *The Rectory of Doultton in Devon-shire.* I shall have occasion afterward to give an account of his parting with them. I am now on that part of the Doctors Life which I know the least of, I doubt not but he did well every where, and agreeably to his holy Profession.

He did, before he married, go over into *Germany* ‖, to see his Friends, where ‖ *An. 1669.*

he preached with great acception, and was entertained with great respect at the Court of one of the *German Princes* *, who shewed him a very particular kindness.

* *Charles Lodowick Eleſtor Palatine.*

After his Return he was choſen Preacher at the *Savoy* †, where he continued about 26 years, till he died.

† *An. 1671.*

That place deserves not the name of a Preferment: The maintenance is small, and, upon the matter, precarious. And whatever it was to him at his first taking of it, when there were persons of considerable quality inhabiting there, who were very kind to him; yet afterwards, when his Family increased, and his necessities were greater, it could not be called a competent maintenance. But whatever it was first or last, he could not be persuaded to keep his Living in *Devonshire* with it; nor could he ever be prevailed with afterwards (whatever offers were made to him) to accept of any Living to hold in conjunction with it. He was irreconcilable to *Pluralities*, and to *Non-residence*, and would upon occasion declare his abhorrence of them with some considerable warmth.

He was of the opinion, in this matter, of *Bernard Gilpin*, the famous Preacher and Saint of the North, of whom the Bishop of *Chichester*, who wrote his Life, gives the following account. "Mr. *Gilpin* was about to travel beyond the Seas, and to study there: He was at that time possessed of a Living, a Cure of Souls; Bishop

"*Tunstall*

" Tunstall perswades him to keep his
" Living for his better support; Mr.
" Gilpin refuseth so to doe, and resigns
" it. He tells the Bishop, that he had
" left his Parsonage upon necessity, because
" he could not keep it in his hands with
" any peace of Conscience. And when
the Bishop offered him a Dispensation
to hold it, Mr. Gilpin replied, " The
" Devil will not be restrained with any
" bonds of dispensation from labouring in
" mine absence the destruction of my
" people committed to my charge: And
" I fear that when God shall call me to
" account of my Stewardship, it will
" not serve my turn to make answer, that
" I was dispensed withall, whilst the
" Devil made havock of my Flock.
Mr. Gilpin was after this, and whilst
he continued beyond the Seas, pressed
to accept of a Living: But he tells the
Bishop, in his Letter to him, his mind
in these words: " I am fully resolved,
" so long as I live, never to burden my
" Conscience in this case, nor to keep a
" Living in my own charge with condi-
" tion to live from it. He adds after-
wards, " Though any other should teach
" and preach for me as constantly and in-
" dustriously as even St. Augustine did,
" yet

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“yet cannot I think my self discharged
 “by another man’s pains-taking. But
 “if yet I should be perswaded thus to
 “offer violence to my Conscience, upon
 “condition to remain either here, or in
 “any other University, my disquiet of
 “Conscience would never permit me to
 “profit in my study.

He was a very great blessing to the Inhabitants of the *Savoy*, and indeed to the City. He constantly resided among them, tho’ he had no House belonging to his Place. He hired an House, and was constant in the discharge of the Duties of his Place. He preached with great vehemence and ardor, with mighty force and conviction. He spake the sense of his Soul, and entered into the Hearts of his People. He soon convinced his Auditors that he was in great earnest, and that he had a mighty sense of the worth of Souls, and of the vast importance of those Truths which he delivered to them.

His Auditors were convinced that he was a Man of God, and sent by him for the good of Souls. He used great freedom of Speech, and instead of using *enticing Words of human Wisdom*, he spake like his Master with
 great

great Conviction and Authority.

His Fame grew exceedingly, and very many were his constant Auditors, some of the highest Rank and Quality, and a very great number of very devout and pious Persons. A vast Crowd there was that followed him, and such a collection of most devout and conformable Persons as were hardly to be found elsewhere; it was no easie matter to get through the Crowd to the Pulpit.

He administred the Holy Communion on the first Sunday of every Month, and preached a Preparation-Sermon on the Friday preceding. He did it also on the great Festivals. He administred it twice on a day, in the Morning at eight a Clock, and at the usual time after the Morning Sermon. The number of the Communicants held a great proportion to that of his Auditors, and their Devotion was very exemplary. The number was so great at both times, that it will hardly be believed by those Clergymen who have been confined to the Country, and have seen the small number of those who attend upon this holy Service. So great was the number, that
there

there was need of great help of Clergymen to assist in the delivering of the Bread and Wine; and with such assistance it was very late before the Congregation could be dismissed. I will add, that I do not remember that I did ever behold so great numbers, and so great signs of Devotion, and a due sense and profound reverence, becoming this great act of divine Worship, in my whole life. The Doctor took indefatigable pains on these occasions, but he was encouraged to do so from the great success his Labours met withal.

He was not only very diligent in Preaching and Administring the Holy Sacrament, but in all other parts of his Duty.

He took great pains in Catechising and instructing the Youth, in visiting the sick, and directing and satisfying the doubtfull and scrupulous, and encouraging all good beginnings, and promoting worthy designs, and provoking those he conversed with to love and good works.

He took great pains also in his own Family. He spent very much time with his Family in constant Prayers Morning

Morning and Night, in Reading the Holy Scriptures, Singing of Psalms, in holy Conferences, and all the Duties incumbent upon him as the Master of a Family. No Weariness, no weighty Business abroad, excused him from the discharge of these Duties. Nor did he perform them slightly and perfunctorily, but spent very much time in them; he was very assiduous, very earnest and vehement, and shewed a very great concern and ardor therein. He would rise early in a Morning to these Exercises, and not spare his pains even after the very great and wearisome labours of the day.

Nor did he forbear his Studies and Closet-Devotions. He spent much time there. It appears by a Diary found since his Death, and which he kept for a long time, that he called himself to an account every Night for the Words, and Actions, and Conversation of the Day past; and perhaps few men living were more strict and severe than he was in this matter. If he had done any good that day, he gave God the praise of it before he slept. And few men that lived passed fewer days

(if he passed any such) without doing good. But when any Words or Thoughts escaped, which he judged to have wanted due care, he animadverted upon himself in a severe manner, before he went to rest. He was one of the kindest men to others that ever lived, and one of the severest to himself. He needed no Confessor to call him to account, or to enjoyn him any Penance. He did not spare revenge upon himself, who could most easily forgive his Enemies, and wanted no compassion for the greatest Criminals. He kept a continual watch over his own Soul, and strictly watched over its actings, and tendencies, and was therefore very fit to watch over those who were committed to his Charge.

Besides the constant care that was upon him from his Parish, his Family, his Closet and Studies, he imployed himself in doing good to those who were more remote. He encouraged Piety where-ever he came, and particularly in the younger sort. He had the care of several Societies of Young Men, whom he directed and encouraged. And because this matter hath
been

been mis-understood, and that to my certain knowledge, there was an attempt, since this Revolution, to blacken the Doctor on this account, I shall represent the matter just as it was.

Certain it is that there were some Societies of religious and devout Young Men under the Doctor's Government and Inspection. But whether the Doctor did move these Young Men at first to enter into such Societies, or whether they first applied to him, and he only gave them Rules to govern themselves by, I am not able to determine. Thus much is certain, that he gave them Rules, and they were these that follow.

I. That all that entered into such a Society should resolve upon an holy and serious Life.

II. That no person shall be admitted into this Society till he arrive at the age of Sixteen, and hath been first confirmed by the Bishop, and solemnly taken on himself his Baptismal Vow.

III. That they chuse a Minister of the Church of England to direct them.

IV. That

IV. That they shall not be allowed in their meetings to discourse of any controverted point of Divinity.

V. Neither shall they discourse of the Government of Church or State.

VI. That in their meetings they use no Prayers but those of the Church, such as the Litany and Collects, and other prescribed Prayers; but still they shall not use any that peculiarly belongs to the Minister, as the Absolution.

VII. That the Minister whom they chuse shall direct what practical Divinity shall be read at these meetings.

VIII. That they may have liberty, after Prayer and Reading, to sing a Psalm.

IX. That after all is done, if there be time left, they may discourse each other about their spiritual concerns; but this shall not be a standing Exercise, which any shall be obliged to attend unto.

X. That one day in the Week be appointed for this meeting, for such as cannot come on the Lords Day; and that he that absents himself without cause shall pay three Pence to the Box.

XI. Every time they meet, everyone shall give six Pence to the Box.

XII. That

XII. That on a certain day in the year, viz. Whitsun-Tuesday, two Stewards shall be chosen, and a moderate Dinner provided, and a Sermon preached, and the Money distributed (necessary Charges deducted) to the Poor.

XIII. A Book shall be bought, in which these Orders shall be written.

XIV. None shall be admitted into this Society without the consent of the Minister who presides over it; and no Apprentice shall be capable of being chosen.

XV. That if any Case of Conscience arise, it shall be brought before the Minister.

XVI. If any Member think fit to leave the Society, he shall pay five Shillings to the Stock.

XVII. The major part of the Society to conclude the rest.

XVIII. The following Rules are more especially to be commended to the Members of this Society, viz. To love one another: When reviled, not to revile again: To speak evil of no man: To wrong no man: To pray, if possible, seven times a day: To keep close to the Church of England: To transact all things peaceably and gently: To be helpful.

*full to each other : To use themselves to
holy Thoughts in their coming in and
going out : To examine themselves eve-
ry night : To give every one their due :
To obey Superiors both Spiritual and
Temporal.*

This is the substance of what the Doctor directed on this occasion. I did many years ago lay these things before a very great and worthy Prelate, (who is now living) to whom I thought it was highly fit that they should be communicated. I advised with him upon the whole matter. And the occasion was this: There was a certain number of Young Men, who were desirous to make such a Society, and to be concluded by these Orders. They applied to a Minister in *London* to take upon him the Inspection and Care of them. I was concern'd for that Minister, and there-upon laid the whole case before that Prelate. He was clearly of opinion that the Young Men were not to be discouraged, and that it was best to take care of them, and secure that zeal which they express'd, in the right Channel; he was well contented to
leave

leave them to the care and management of a Minister of the Church of *England*. Upon which encouragement they were admitted. That time in which this Prelate was consulted, was not over favourable to any kind of Religious Meetings. And yet the Doctor had the hard measure to be censured very severely, even since this happy Revolution, upon this account. Endeavours were used to beget an ill opinion of him in the late Archbishop, and in others. But upon due Information, the Archbishop was intirely satisfied, and was a true Friend to the Doctor to the last.

The Doctor had so much business generally upon his hands, that he had hardly time to eat his Meat. He was often sent for to sick and dying People, frequently consulted by those who were doubtfull and scrupulous, and address'd to with Cases of Conscience, and sometimes with Cases that were very extraordinary. He was also beyond all measure followed by the Poor and Needy, by them that wanted Money, or wanted his favour to procure them some Boon or other. He was extremely prone to do good Offices ;

fices; this was well known, and it farred with him accordingly.

But in the late Reign his labour was much encreased. Great endeavours were used to introduce Popery, and to delude the poor People. No man was more stout and diligent than the Doctor at that time. He preached most vigorously against that corrupt Doctrine, prepared his Auditors against the day of trial, and was prepared (I doubt not) for Martyrdom himself. 'Tis very well known that he declined no labour, shunn'd no Conference with the Popish Priests, omitted not what was in his power to do to stemm the Tide. There are those living, of the greatest figure and character, who very well know the truth of this matter.

But thanks be to God, the fear of Popery vanish'd upon his present Majesty's coming to the Crown. But then the Doctor had another tryal. His Maintenance at the *Savoy* was but small, and in great measure precarious. And yet was that all his Preferment, excepting a Prebend of the Church of *Exeter* of but 20 *l. per annum*, without any Corps belonging to

to it. But it was really much less than that, Charges deducted. This was all his Preferment at that time, and for some considerable time after. He had not any house to live in, but what he hired at a considerable rate. He had himself, a Wife, and four Children to maintain; and his Children so far grown, that they required now a more chargeable Maintenance than formerly. His Maintenance was very little. Those who formerly contributed withdrew their kindness, because he submitted to the present Government. He lost very considerably that way. This I had from his own Mouth. But yet I cannot say he complained of it. I confess I ne-
heard him complain but once, and that was a little before his last Sickness, and then he complained that he wanted Money to give to the Poor. The Poor did in great numbers resort to him at that time; he gave of his own little a very great proportion, and perhaps something more than might seem consistent with what was owing to his own Family. But he had a generous Soul, and knew not how to deny him that asked. The

words of our Saviour, *Give to every one that asketh thee*, made a great impression upon his Mind: I found upon discourse with him, that he was so very much under the power of those words, that he thought he could hardly be at liberty even from a common Beggar: And sometime I have taken occasion to discourse him on that subject; but I shall not trouble the Reader with any thing farther in that matter.

In these mean circumstances he continued for several years after the late Revolution. But he went on in his labours, and chearfully pursued the great end of his Ministry, and the purpose for which he was sent into the World. It pleased God to raise up a friend who concerned himself on his behalf. It was the Lord Admiral *Russel*, now the Right Honourable the Earl of *Orford*. He, before he went to Sea, went to the Queen to take leave of her Majesty, and when he was with her, begged of her that she would be pleased to bestow some Preferment on Dr. *Horneck*. The Queen told him that she could not at present think of any way of preferring the
 Doctor,

Doctor, and with this answer the Admiral was dismissed. Sometime after this, the Queen told what had passed on this occasion to the late Archbishop. She added withal, that she was concerned, lest the Admiral should think her too unconcerned on the Doctor's behalf, and advised with him what was to be done for the Doctor's advantage, and satisfaction of the Admiral. The Archbishop advised the Queen to promise him the next Prebend of *Westminster* that should happen to become void. This the Queen did, and lived to make her word good in the year 1693. The late Archbishop upon notice that the Prebend was void, introduced the Doctor to the Queen, and he was made Prebendary of that Church. I had this relation from the late Archbishop. And I mention that noble Lord, who spake to the Queen on the Doctor's behalf, with all the honour imaginable. Indeed that noble Family, the Duke of *Bedford*, and his noble Relatives, had a great kindness for the Doctor, and it ought not to be forgotten in this place. I have often heard the Doctor mention them with respect.

He was now in easier circumstances, and provided of an House, and at a small distance from his People, of whom he took the very same care which he did before. He preached very constantly among them, and discharged other Ministerial duties as before. He kept in his hands some part of the House he formerly lived in, and was constantly there a day or two in a Week, (besides his other occasional times) on purpose to attend upon those poor, and afflicted, and scrupulous People that resorted thither for help and advice. He did very often stay all night in that place, that he might be in a readiness to assist those that expected him there.

His Prebend of *Exeter* lying at a great distance from him, he expressed an inclination to resign it, and he did so the next year. The present Bishop of *Bath and Wells* had a small Prebend which that year became void, little better as to the annual Rent than that of *Exeter*, but then it had a Corps of some value, and two lives were gone. It required no Residence, and if it had, it was much nearer to him than *Exeters*. The Bishop made him

an offer of it, hoping that he might receive some Fine for the better support of his Family. He was admitted to it upon *Sept.* 28. 1694. He enjoyed it to the day of his death, but I fear he made no advantage of it, his charges considered; or if he did, it was very small. He was offered indeed a Fine, and (considering his small income) a considerable Summ, but yet not above one half of the real value. 'Twas supposed, I presume, that he would have greedily laid hold of the present advantage and gain, (as too many have done) without considering what was decent and becoming, with respect to the Church and to his Successor. But they that thought so were deceived in their Man. He generously refused the offer, and left the Lives to be filled up by his Successor. But it having a Vicarage annexed in his gift, he went and preached to the People, and gave out good Rules in his Visitation, for the good of the Souls in the Peculiar under his Jurisdiction. In this Journey of his, he happened to meet with the Lessee of the Corps, from whom alone he might expect a Fine. Instead of

minding his own gain, and addressing to the Lessee with art and complaisance, in order to make a worldly advantage, he plainly reprov'd the Lessee of Immorality; which others were prone enough to spread abroad, but perhaps no other had the courage to reprove. He chose rather to lose his Fine (as he did) than omit his Duty.

Upon this occasion I cannot but add, that he had in great measure the Spirit and Courage of *John the Baptist*. He durst reprove a great Man; and perhaps that man lived not that was more conscientious in this matter. I very well knew a great Man, and Peer of the Realm, from whom he had just expectations of Preferment; but this was so far from stopping his Mouth, that he reprov'd him to his Face; and that too in a matter that few men besides would have adventured on. He missed of his *Preferment* indeed, but *saved his own Soul*. He could not fawn or flatter; cringe and comply, for his own gain and worldly advantage.

Upon this consideration, his Acquaintance and Friendship were very desir-

desirable by every good man, that would be better. He would in him be very sure of a Friend that would not suffer sin upon him. I may say of him what *Pliny* * says of *Corellius Rufus*, whose death he laments, *amisi vitæ meæ testem, &c. I have lost a faithfull witness of my Life*; and may add, what he said upon that occasion to his Friend *Calvisius*, *Vereor ne negligentius vivam*, i. e. *I am afraid (says he) lest for the time to come I should live more carelessly*. Certain I am, that his Friends and Familiars have a great loss upon this account. They have lost a great Pattern of Vertue, and a very faithfull Monitor and Reprover of Vice and Folly.

A faithfull Reprover is a very great help in our Christian Course. He is to be valued above the greatest treasure. *He that would be safe* (says one of the Ancients) *must have a faithfull Friend, or a bitter Enemy*, that he may fly from Vice by the Monitions of the one, or Invectives of the other. We need one of these to set us right. We read that the *Grandees of Japan* do each of them maintain in their several houses one or two persons, whose office

* *Plin. l. 1. ep. 12.*

*Varen.
descript.
Japon.

office and business is to observe the actions of their Masters, and freely to admonish them when they do any thing *imprudently or wickedly* *. 'Tis worthy of our imitation, and highly expedient. Great men are followed and corrupted by Flatterers; they have but few Friends who have Courage and Honesty enough to tell them of their faults.

But this may be thought too great a Digression; I therefore return to give a farther account of this excellent Man. He was now in better circumstances as to the world, than he had been, but not less diligent and laborious. He went on in his Master's work with most unwearied labour, and spent his whole time and strength in it. And it was his delight and his choice. Indeed those who were about him thought he did more than he was able long to bear. He grew soon after this very infirm and sickly. He fell into dangerous fits of the Stone †, made very little, and that a bloody Water. He walked with difficulty, and could hardly bear a Coach. I have often told him, that he could not long continue under the labour

†The learned
W Sclater
us'd to
call this Dis-
temper, to
which he
himself was
much sub-
ject, Stu-
diosorum
flagellum.

labour which he underwent ; and I plainly saw that he declined , and would do so more and more, unless he did remit his very great labours. I convinc'd him abundantly of the truth of what I observed of him. He was sensible of it, and seem'd very inclinable to retire from the multiplicity of business with which he was almost overwhelm'd. He went on in his accustomed labours to *Christmas*, 1696. Then his work increased upon him, and whereas other men's labours are then intermitted, his were augmented. For at that time he had more frequent Communions, besides an incredible number of Applications from poor People, who then expect relief and assistance; which gave him great diversion and trouble. He nevertheless went through all this labour and trouble, with as great chearfulness as was possible. But not long after I found a plain alteration in him for the worse. On the 23d of *January* I was much concern'd for him. He was to preach the next day at the *Savoy*, and I was of opinion that it was not safe for him to do it. I was very earnest with him to spare himself that day, but

but could not prevail. He preached there, and it was the last Sermon that he preached. In the Evening I found him (to my great sorrow) in great disorder. From that time his illness encreased upon him. His Urine upon the matter totally stopped; he was in pain, and greatly indisposed all that Week. And yet when I ask'd him (which I frequently did) if he were not in great pain, all the answer that I could get from him was, that *the pain he felt was tolerable*. There was nothing wanting that could be thought of towards giving him ease. The ablest Physicians were consulted, and they consulted and advised upon his case, and attended him with great diligence and tenderness, but without success. On Sunday Morning, *January 31st*, he was worse than ever he had been, insomuch that those about him thought him dying about eleven in the Morning. I was then at *Westminster-Abbey*, and was sent for out of the Church to pray with him. I found him very sensible. I asked him, if he were sensible that he was dying, he replied that he was. I asked him if he were also resigned, and willing
to

to die, he replied very readily, that he was willing to die. I asked him if he had considered the words, *Heb. II. 14, 15*; and whether or not he found himself delivered from all the slavish fear of death, he replied very quick, looking up to Heaven, that he was delivered from that fear. He was in an excellent frame, and joyned with the Prayers which the Church appoints on such occasions, with great expressions of Devotion. Sometime after this, I found him delirous, and not long after speechless. After some few hours Groans he expired, viz. at Eight a Clock that Evening, being then about the 56th year of his Age *.

* Before this last Illness, of which he died, he fell (in the year 1678) into a long and languishing Sickness, occasioned through his indefatigable Application to the Duties and Functions of his Ministry. It brought him well nigh to his Grave. The good Man ascribed his Recovery, under God, to the tender Care of his vertuous Wife, with whom he always liv'd in great Concord and Union, and to the Prayers of pious People put up to Heaven on his behalf; as appears from some devout Meditations which he compos'd on that Subject, and which have been found since his Decease among his Papers. In Thanksgiving to God for his Preservation at that time, which he himself look'd on as next to miraculous, he kept a Day Manthly in his Family ever after, and preach'd yearly a Commemoration-Sermon to his beloved Congregation at the Savoy, wherein he rehearsed God's Mercies to him, and excited others to hope and trust in him in the like Extremities. He also distributed largely to the

Poor

Poor upon that Day. This was his constant Method, to treasure up God's Providences to him, and to sanctifie and improve them not only to his own Use, but to the Use and Benefit of others.

His Body was opened, and it appeared quickly what was the cause of his Death. Both his Ureters were stopped: One of them was stopped as a Bottle with a Cork, with a Stone that entered the top of the Ureter with a sharp end, the upper part of which was thick and much too big to enter any farther: The other was stopped also with Stones, of much less firmness and consistence than the other.

His Body was interred on *Feb. 4.* in the Abbey Church of *Westminster*, with great Solemnity, and a vast number of Attendants. Several of the Lords the Bishops, very many of the most eminent Clergy about the City, and an incredible number of other Persons, were present on that occasion. And it must be said that the Church of *Westminster* shewed the great kindness they had for him, by the great care they took of his very decent and solemn Interment.

Before I proceed any farther, I shall reflect upon his undaunted Courage when Death look'd him in the face.

face. 'Tis certain that there were a great many considerations that might have disposed him to desire a longer life at that time. I well knew his circumstances, and those of his Family, and how desirable his life was upon many accounts. But yet this pious man was not only willing to die, but was entirely delivered from the fear of it, and did with great chearfulness and alacrity receive the tidings and sentence of Death.

St. Hierom * tells that Hilarion, just when he was expiring, spake these words, *Egredere, quid times? Egredere anima mea, quid dubitas? Septuaginta propè annis servisti Christo, & mortem times? i. e. Go out, O my Soul, why dost thou fear? Why dost thou doubt? Thou hast served Christ near seventy years, and art thou afraid to dye?* There was, it seems, some fear and some doubt in Hilarion. This Servant of God was, by his Grace, delivered intirely from all such fear or doubt. I say, by the Grace of God he was delivered, and special Grace it was. Very good Persons, when they come to die, have their doubts, and their great fears too. It

* Hieron.
vit. Hilarion.

is an easie thing to discourse wisely and Philosophically of the Contempt of Death; but they which do so, have not the same Presence of Mind when Death looks them in the face. We have a famous story to this purpose, concerning the Father of *Clinius*, who was wont to despise Death in his Health, and was in great dread of it when it drew near to him, as *Plato* relates it*.

* *Platon.*
Axiochus.

It must be confessed, that this good Man had taken the right course to be freed from the fear of Death, by leading a very painfull and laborious, a very usefull and charitable, a very devout and pious Life.

His Life was very painfull and laborious. Few men ever took the Pains which he did. He was mortified to all worldly Pleasures, and sensual Satisfactions, and used himself to great Labours and most exemplary Diligence. There is nothing renders us more afraid to die, than a soft and voluptuous Life. *Oh Death, how bitter is the remembrance of thee to a man that liveth in rest in his possessions? Ecclus. XLI. 1.* We have an example of this in *Agag*. He came delicately,
and

and was *pinguissimus & tremens*, i.e. ^{* Vulg. lat.} very fat and trembling; and no wonder then that he should complain of the bitterness of death: For so certainly he does, however our Interpreters come to render his words. Death must be bitter where voluptuousness makes life sweet.

His Life was also very usefull and very charitable. Multitudes they were that received relief and advantage by him. And there is a particular promise to such men, that God will strengthen them upon the bed of languishing, and make their bed in their sickness, Psal. XLI. 3. Our Saviour would have his followers pray, that their flight might not be in the Winter, or on the Sabbath. One of the Fathers † accommodates the words to my present purpose. "Happy is that man that does not, when he leaves this World, lead an unfruitfull life, nor yet an idle one. The Winter is the barren time of the year, and the Sabbath was a time, not of Labour, but of Rest.

His Life was also very devout and pious, of which more afterward. I mention only in this place, his very

Crucific.
Jesus, p.
557.

devout and frequent receiving the Holy Communion, which is a great Preparative to a comfortable Death. I will repeat the Doctor's own Words, which many years ago fell from him to his hearers at the Savoy, and which were verified in him many years after. *A worthy receiving of the Lord's Supper (says he) is the best preparative for death. No man can die uncomfortably, that makes it his business, as often as he comes to this Table, to receive worthily. Death cannot hurt him, &c. for by his worthy receiving, he hath laid a good foundation for the time to come, &c.*

I shall now more particularly give the Character of this excellent Person, and the kindness I had for him shall not prevail with me to exceed in his commendation.

First, I shall begin with his Religion and Piety towards God, of which he was a very conspicuous Example. His Religion had its full power and force upon him, it transform'd him into the image and likeness of God. It hath always been esteemed safe advice, *imitare eam quem colimus, i. e. to imitate him whom we worship.* On this account

account some of the Heathens excused their vices, because their Poets, and men of the Stage, represented their Gods as having practised the same things. He worshipped the true and living God, the holy and mercifull, the God of truth and righteousness, and not only the greatest and most powerfull, but the best of Beings. He was a follower of God, and his Divine Image was fairly stamped and impressed upon his Soul. He imitated God in those two things which one of the Ancients tells us will make us like God, viz. *speaking truth, and bestowing benefits.* A man of greater simplicity and veracity I never knew; and there are multitudes that will witness that *he went about doing good.* He did vow in his Baptism to renounce the Devil, the World, and Flesh. Some men go no farther. All their Religion comes from the Font. This good Man perform'd his Vow, he cast out of himself the Evil One, and renounced all his Works, overcame the World in the noblest sense, and subdued and mortified all the sinfull desires of the flesh. He was a Conquerour, and *more than Conquerour.* He devoted himself

Lol b z in.

intirely, and without reservation, to the service of his God. It was not only his business, but his choice and delight, his meat and drink. I need not say that he was much in Prayers and Fastings, in Meditation and heavenly Discourse, very frequent in devout Communions, in reading and hearing the Word, in watchings and great austerities. He wisely considered that these were the *means*, and not the *end* of Religion; that these are not *godliness*, but only *helps*, and the way to it. He arrived at the *end* of these things. He had an ardent love of God, a great Faith in him, and was resigned to his Will: He had an unspeakable Zeal for his Honour, a profound regard to his Word, and to his Worship, and to all that had the nearest relation to him, or did most partake of his image and likeness. He was a Man after God's own heart. He lived under a most gratefull sense of his Mercies, he was governed by his fear, and had a lively sense of God's special Care and Providence. He had that sense of God's Mercy in giving us his Son to die for us, that it was observed of him, that when he discour-
sed

sed of that Argument, he used no measure, no bounds, or limits of his Discourse. His heart was so affected with that Argument, that he could not put a stop to himself. *Jesus* was his Lord and Master, and he had his Life and Example always before him, and conformed himself to it in the whole Tenour and Course of his Life. His Religion was unaffected and substantial, it was genuine and primitive, and so great a pattern he was, that he might have passed for a Saint, even in the first and best times of Christianity.

He was of the Church of *England*, and a most true Son of that Church, and gave the greatest proofs of it. Far was he from the Innovations of the *Roman Church* on the one hand, and from Enthusiasm on the other. His Writings are a sufficient proof of this. I very well know that when the Church of *England* hath been traduced and disparaged, he hath not forborn to make so vigorous a Defence, that he lost a very great Man's friendship by it, and felt the Effects of it afterwards by the loss of a considerable worldly advantage, which he

would otherwise have stood very fair for. He shewed his Zeal for the Church of *England*, when she was in greatest danger from many Enemies, especially from the Church of *Rome*; At that time, when some were so wicked as to change their profession, and others so tame as to sit still, and not to concern themselves when the Enemies were at the Gates; (for there were too many, that professed to be Sons of this Church, and do so still, who were over-awed, and durst not appear with that Courage which God and all good Men might justly have expected from them) then did this good Man bestir himself, and *lifted up his Voice like a Trumpet*, and undauntedly defended the Church, when she most needed it. God be praised there were others who did so likewise, with great vigour and resolution, and great hazard of their liberty and worldly Comforts. And many of these had the hard hap to be traduced by their lukewarm Brethren, who cry up the Church, as if these were not the genuine Sons of this Church. It hath not been for the advantage of the Church, that those Men have been
decried

decried as not genuine Church-men, who have done her the greatest service; on the other hand, some vaunt themselves to be such, who have never been any support to their Mother in her greatest distress. There are some of these who are like the Images we see in many Churches, that are so placed in that bending Posture, as if they bore upon their Shoulders the weight of the Building, whereas in truth they are only the fancy of the Architect, and bear no weight at all. The Doctor believed the Doctrine of this Church, obeyed her Injunctions, and conformed to her Constitutions: Headmonished and diligently instructed his Charge, kept Multitudes in her Communion, and lived up to her holy Rules, and was ready to sacrifice all that was dear to him in the World to promote the true Interest of this Church. He would not indeed take the Cure of Souls, and then put them out to nurse to some cheap and negligent Curate; receive the profits, and leave another man to take the pains: He would not take a Vicarage, and swear residence before his Ordinary, and afterwards refuse to reside, on pre-

rence of some privilege or exempt jurisdiction, &c. as very many have done. But a Church-man he was notwithstanding. Indeed the best of men have been mis-represented. And there are a Number of the most useless men, that yet in all places are crying up the Church of *England*, but have little regard to her holy Rules. I knew two men of the same Faculty, in the same neighbourhood. They were in their profession very eminent. One of these had the Name of a Church of *England* man, the other of a Fabatick. And yet it is well known that the first very rarely (if at all) came to the Church or Communion, the other was a great frequenter of both.

The Doctor was a man of very good Learning. He had very good skill in Languages. He had addicted himself to the *Arabic* from his younger time; and retained it in good measure to the last. He had great skill in the *Hebrew* likewise, nor was his skill limited to the *Biblical Hebrew* only, (in which he was a great Master) but he was seen in the *Rabbinical* also. He was a most diligent Reader of the Holy Scriptures in that Language in which

which they were originally written. *Sacras literas tractavit indefesso studio.* This Dr. Spanheim says of him in his youth; viz. that he was indefatigable in the Study of the Holy Scriptures. He adds that he was then one of an elevated wit, of a mind that was cheerful, and covetous of making substantial proficiency: And also that he gave a Specimen of it about the year 1659, (when he was very young) by a publick defending a Dissertation concerning the Vow of *Jephthah*, touching the sacrificing his Daughter. This upon his own request and motion he publickly defended with great presence of mind. He had very good skill in Ecclesiastical History, in Controversial Divinity, and Casuistical also. Perhaps few men in his time were more frequently applied to with Cases of Conscience than the Doctor was. As he had vast numbers of these applications, so many times the Cases were very rare, and surprizing, and such as are but very seldom to be met with. He would often relate the Case to me, and tell me what his opinion was, and how he delivered it. I do solemnly declare that I never heard him

him deliver his opinion, but I was intirely satisfied with it. And I did think him as valuab^le for this skill, as for any other whatsoever. He was a very constant Preacher. He was very affectionate and lively in his Preaching, plain and pathetical; he spake from his own, and pierced the hearts of his hearers. I will not in this place speak of his Writings, I may have occasion to mention them afterwards. I shall only say here, that there is a great strain of Piety and Devotion in them, and they are very instructive to the well-disposed Readers. He had great correspondencies with learned Men beyond the Seas, and was often visited by them, and this preserved in him that readiness which he had in speaking the Latin Tongue with considerable ease and freedom.

As for his Pastoral care and diligence, he was a great Example. He was a pattern to those of the Holy Ministry, whom they might securely follow. He well understood not only the *Dignity*, but the *Duty* and Charge of his Holy Function. He had a mighty sense of the worth of Souls, and of the great care that is to be had of them.

them. Hence it proceeded that he was irreconcilable to *Pluralities*, and *Non-residence*: Hence it was that he laboured indefatigably Night and Day: Hence it was that he was so very painfull a Preacher, so very hard a Student: Hence it was that he was so very diligent in Catechizing the youth, in visiting the sick, and in all the parts of his holy Office. His heart was wholly set upon gaining Souls to God. In this work he labour'd incessantly. And those who were thus disposed among the Clergy, he honoured greatly, and served them to his power. A considerable number of such Ministers were well known to him, and some among them that were not well provided for. These, upon occasion, he recommended to Cures and Employments, as he had opportunity offered him from Persons of Quality, who did many times apply to the Doctor on these occasions. And happy were they who took this course, they might securely rest upon his Recommendation. No man was ever more faithfull in this trust; I know not but I may say, no man was more happy than the Doctor in this matter. I have tried him several times,
and

and was not deceived. Had I been Patron of many Livings, I could securely have relied upon his Wisdom and Fidelity in disposing them all. He went by a true measure. He looked on a Living (as we call it) as a *Cure*, rather than a *Benefice*. He valued the *Flock* more than the *Fleece*, and consequently preferred those who did the same. On this very account, the Death of the Doctor was a loss unspeakable; and I reckon my self a very great loser upon this account. When he was alive, if I wanted a Parish-Minister, a Curate, a Master of a School, or Chaplain, &c. I was secure, that by him I might be well supplied. His Recommendation weighed more with me than many Hands, than Seals, and ample Forms and Testimonials from great Names and Societies of Men. I well knew that nothing could bribe him to commend that Person to a place of trust, whom he did not know to be fit for it. I heartily wish his Example in this were followed. Nor do I think that what I said last is any Digression, when I speak of his Pastoral care. For his care in recommending those only whom

whom he knew to be fit, was an effect of it. It cannot be that he who will commend any person to holy Orders, or the cure of Souls, should have a due sense of the Pastoral care. And I heartily wish that the Clergy would be very cautious whom they recommend for Orders, or for Institution; and that College Testimonials were given with greater care than they have been.

I add, that he had a very great zeal for *Reformation*. This will be no Commendation of him to the lukewarm, and formal Christians: Nay it will render him less in the eyes of some men, who mightily cry up the Church. And therefore I must explain my self in this matter, lest I be mis-understood, and the Memory of the Doctor suffer upon this account.

When I say that he was zealous for *Reformation*, I do not mean that he was for reforming or altering the Laws. For though he did not think the Laws *immutable*, yet did he not plead for the changing them. He was well satisfied in the Laws of Church and State, and was not for Innovations. He was no Enemy to the Constitution.

The

The Reformation which he was for, was such a one as might be consistent with the Law, and indeed was the end of the Law it self. He was very much for a Reformation *usque ad legem*; and it will be very strange that any considering Man should be against such a Reformation as this; 'tis certain that he that is for is against the Law at the same time. He was for Reformation of *Manners*, and a strict regard to the Discipline and holy Constitutions of the Church. He lamented the Profaneness and Disorders which had broken in among us, and threatned our Ruin. He endeavoured to keep up the Life and Spirit of Religion; and perhaps, considering his private Capacity, he did as much this way as any man that lived in his time. He never needed any Dispensation himself, and could not without great grief of heart, see the best Laws trampled upon by worldly and ungodly Men, or defeated and eluded by the craft and artifices of others. I need make no apology for him, that he was against Non-residence and Pluralities, that he was for frequent Communion, and for a strict care in Catechizing

zing the Youth. All this is agreeable to the Sense of our Church. And his great Zeal against all profaneness and immorality cannot be blamed, because he was *zealously affected in a good matter.*

For his Justice to all mankind, he was a great pattern. He gave all men their *due*, in the greatest latitude of that word. He did not only pay his debts, and discharge his trust, but paid all due honour and respect to worth and vertue, where-ever he found it. Nothing could render him partial. No friendship, no power, no interest whatever could turn him aside, or so much as set a false *bias* upon him.

His Charity was Divine, and a mighty imitation of the love of God and of Christ. He sought not his own, but with great industry pursued the good of others. There are multitudes alive that have received great relief and comfort from him. He did not spend his time in court and caress, in visiting great Persons, and hunting after Preferment or Applause. *He went about doing good.* And in this he was indefatigable. His heart was set upon it, and this made him despise the
diffi-

† Socrates.
Apolog.

difficulty which lay in his way. Where-
ever he went, this was his business and
design. His Charity was large, and
diffusive. It extended to the Bodies,
the Estates, and Souls of Men. He
fed and taught; He instructed and
comforted, and relieved those who
wanted help. I cannot but apply to
him what *Libanius Sophista* † said of
Socrates, in his Apology for him.
Thus he pleads for him to the *Athe-
nians* his Citizens. *Ye men of Athens,*
(says he in his Declamation) *save and*
preserve φίλον εὐλαμεινῶν, χερσὶν ἀνδρῶν,
ἀμύβηλον ἀγαθὸν, πολίτην δίκαιον, i. e.
a sincere Friend, a kind Man, a good
Counsellor, a righteous Citizen! He
could not lead an Army, but he knew how
to reprove, &c. Your laws and suffrages
are of great value, and *Socrates* is of
no small price, who watcheth those who
transgress, reproveth the injurious, that
dischargeth this publick Office for the
City. How many, think ye, that once
neglected to educate their Children, by
his means took that care upon them?
How many that quarrelled with their
brethren, did he reclaim? How many
that abused their parents, did he bring
to do them reverence? They feared the
reproofs

reproofs of Socrates more than the Courts of Justice. They knew they could buy off an Accuser there; but they that did amiss could not escape his reproofs, nor bribe him to be silent. So it was; this holy Man was a great Blessing to the Publick, and more especially to the City, where he reprov'd the transgressors, encouraged the vertuous, directed the scrupulous, and relieved the indigent. *Libanius* goes on, and represents what Strangers and Foreigners would say when *Socrates* was dead, and what Discourses they should be entertained with, who should come to *Athens* to see the man, and coming too late for that, shou'd visit his Tomb. One, says he, shall say to another, pointing at the place, Here he discoursed of Fortitude, and there of Sobriety, and in yonder place of Justice: Here is the place, where he run down *Prodicus*; and there, where he was too hard for *Protagoras*: In another, he overcame *Eleius*, and *Leontinus*. I am very sure it may be said of this holy Man, The places may be shewn where he was doing good; where he taught, and where he relieved; where he entred the lists with Papists, and where, with the

c

other

other Enemies of the Church, where he instructed the Youth, and where he encouraged and directed the younger Christians, and where he exhorted the elder. There are those who can point to the places, and truly say: Here is the Family whom he relieved, and here live the poor Widows whom he provided for; Here is the place where he preached, and where he persuaded his Auditors to frequent Communion, and brought vast Multitudes of Men and Women to constant Attendance on that holy Ordinance! The truth is, if the particulars were enumerated, (I say the particulars of his Charity) they alone would make a Volume.

One piece of Charity deserves to be remembred to his honour, and that was his telling Men of their faults, not only publickly, but privately too. His reproofs may well be reckoned among his Charities. I may truly say of him, as *Libanius* does of *Socrates*, Βελτίους ἐν οἷς ἔδρανε καὶ θίγειν, i. e. *He made those better whom he did bite.* He bit and healed at once. There was no gall, no venom in him. It all proceeded from unfeigned Charity to the

the Souls of Men. He could not suffer sin upon his Brother. He had the zeal of *John Baptist*, and durst and did admonish, and reprove the greatest. Of which matter I could say more than I think is convenient for me to be particular in. In truth he had the Spirit of the Ancient Prophets, and of the Holy Confessours of the Primitive Church. A Man that conversed with him much, wou'd be sure to hear of it if he did amiss. He was far from slander and detraction, from that *lingua tertia*, as it is called among the *Hebrews*, which does three mischiefs at once, *viz.* to the *speaker*, to the *bearer*, and to the *slanderer*. *There is that speaketh like the piercings of a sword, but the tongue of the wise is health*, Prov. XII. 18. He had the perfect mastery of this member, and used it to the benefit of his Brother. I never knew any Man living that was more stout than this good man in reproving Vice, and in appearing for the Truth; never any Man that was farther removed from flattery, and dawbing.

He was a Friend of a thousand. He made little shew, and was sparing in

his profession of kindness. But when he had occasion to serve his friend, he was very industrious to do it, and did not think much of pains and labour therein. There are multitudes now alive that can attest this.

He was temperate to the greatest degree, I had almost said to a fault. I have often feared that, considering his great and constant labours, he hardly gave himself that refreshment which was fit. He drank very little Wine at any time, and in the latter part of his Life he did upon the matter wholly forbear it. He had *benè moratum ventrem*, as *Seneca* phraseth it, a *Stomach that was well nurtured*, not nice or curious; it received the meanest Provision contentedly. After the fatigue and labour of the day, he would sup with an Apple or two, with a little Bread, and small Ale or Milk-Water. This he would receive with great thankfulness to God, and great chearfulness among his Domesticks. He was very thankfull to God for a Morfel of Bread, and received the meanest Provision with the greatest expressions of Gratitude. And yet when he entertained his Friends, he did

did it liberally. He was always least concerned for himself in these things. He very much deny'd himself, but to others he was liberal and open-handed; and rather than the Poor should want Bread, he would fast himself. He led an *Ascetick* Life, kept under his Body, and with great industry advanced in Holiness, and a Life that was spiritual and heavenly.

For his Contempt of this lower World he hath given sufficient proof. He despised both the sides or appearances of it, I mean the Smiles and Frowns of it. It is well known, that when he lived with the Duke of *Albemarle*, he might very easily have made his Fortunes, as we usually express it. Had he made his Court, he could not have failed. But instead of that, he minded his charge, and the duty of his place. He minded the heavenly Kingdom, and the doing good to Souls. He would often speak very contemptibly of Riches, and declare that the whole design of the Christian Doctrine tended to bring contempt upon Wealth and great Plenty. He was of opinion, that Riches were (as a great man hath it) *impe-*

dimenta virtutis, i. e. the impediments of virtue; and that a man could never arrive to any great pitch of virtue, but he must be *aut pauper, aut pauperi similis, i. e. either poor, or like him that is poor*, as Seneca hath it.

He likewise despised the Frowns of the World. He met with sore afflictions. The loss of a considerable part of his worldly estate at once, I reckon the least of them. I do not remember that ever I heard him once complain, but have often heard him give solemn thanks to God for his goodness. Some of his Friends would sometimes speak their Resentment before him, because he was not better preferred. But he would never side with them; he diverted the discourse, or stopt it, by saying, *I shall never want.*

He was a most humble and heavenly Christian; of great patience and resignation to the will of God; a most mortified man to the World, and to all the Glory and Pageantry of it. He led an innocent and inoffensive, and a most usefull Life. He spent his hours well, and lived many years in a preparation for Death and Judgment.

One thing must not be forgotten, and that was his great Meekness under Obloquies and Reproaches, his great exemplariness in forgiving Enemies.

It may perhaps be supposed that he had no Enemies, and it will easily be granted, that he could deserve none. But they do not know this world, that think innocence and usefulness will protect any man against Malice, Envy, and Ill-will. *Nulla unquam magna gloria sine magna fuit invidia*, *Worthy actions will always be followed with Envy.* 'Tis by *Julius Celsus* * reported, * *Jul. Celsus de vit. J. Cæsaris.* that when *Alcibiades* asked counsel of *Socrates*, what course he should take to avoid Envy, *Socrates* replied, *vive ut Therfites*, i. e. *live like Therfites*. Had he lived a soft and trifling life, he might have avoided it easily: But he did his duty with great exactness, and that was the occasion of Envy. The old Monk, that was asked by a young one how he might pass easily and quietly through the world, told him, as one rule, that he should *fungi officio taliter qualiter*, i. e. *That he should not be exact in doing his duty, but do it (as we say) so, so* The Doctor could not live like *Therfites*, he could

not do his Masters work negligently, and as this drew many followers and admirers after him, so it did Envy also. The truth of the case is this. His exemplary Life was a standing reproach upon those who were negligent, and always trudging after Preferment and Wealth. That some of the worst should endeavour to blacken him, hath nothing strange in it at all. This I am very certain of, that the Clergy of the greatest name, and the most conspicuous for Vertue and good Learning, had a very great opinion of him.

He forgave his Enemies, and I could never find him in the least disturbed on that account.

He wrote several Books which he published; a Catalogue of them will follow the close of these Papers. He left also many excellent Sermons in MSS. upon the most weighty Subjects; particularly upon our Blessed Saviour's Sermon on the Mount, one Volume of which is herewith Printed; the rest will be set forth with all convenient speed; and likewise several others as these find encouragement; viz. upon the Parable of the Ten Virgins; the Parable of *Dives* and *Lazarus*; several

ral Sacramental Discourses, &c. For those which are already published, they are well known. There is a great vein of Piety and Devotion which runs through them. They favour of the primitive Simplicity and Zeal, and are well fitted to make men better. They are weak men that are much taken with Flourishes and tall Metaphors, with quaint and picquant strokes of wit. His Discourses are all medicinal and healing, and fitted to make the Reader serious and devout. That Food is best which is nourishing, and that Physick which cures and restores. This good man had no greater aim than to do good.

I will say of him, as *Pliny* did of *Virginus Rufus*, *Tanti viri mortalitas magis finita est quam vita*, i. e. *His Mortality is ended rather than his Life. He lives and will live for ever; and now that he is withdrawn out of our sight, he will more than ever continue in the Remembrance and Discourses of Men.*

His Friends have erected a Monument to his Memory in the Abbey-Church of *Westminster*. The Reverend Mr. *Philip Falle*, a Friend of the Doctor, hath added the Inscriptions following.

lowing. He might have enlarged this excellent Man's Character further, had he not been confined by the Figure and Dimensions of the Table.

The Inscription on the Tomb-Stone is as follows.

*Sub hoc Marmore,
venerandi Sepulchri indice,
novissimum Domini Adventum
præstolantur
Mortales Exuviae*

ANTONII HORNECK,
S. Th. P.

*Cætera, Viator,
disce ex vicinâ Tabellâ.*

כל עצמותי תאמרנה
יהוה מי כמותך

The Inscription on the Monument is this.

Aeternæ Memoriae
ANTONII HORNECK,

*S. Theologiae Professoris *,*
Regiae Majestati à Sacris,
Hujus Ecclesiae Canonici,
Viri inter primos docti & eruditi :
Sed qui potissimum
Flagrantissimo in Deum zelo & religione;
Viræ Sanctimoniâ ;
Morum gravitate ;
Humanitatis officiis in singulos,
egenos præsertim & ægrotantes,
sedulo impensis ;
Sacris Concionibus,
apud S. MARIAM LE SAVOY,
per XXVI plus minus annorum curriculum,
indefinenter & indefesse ad populum habitis ;
Scriptis,
præcorum sæclorum pietatem,
& Asceticam severitatem,
mirè redolentibus,

* He com-
 menc'd Do-
 ctor at Cam-
 bridge, in the
 Year 1681.
 This is men-
 tion'd here, it
 having thro'
 Inadvertency
 been omitted
 in its proper
 place.

atque

(60)

atque per ora hominum passim volitantibus ;
Longè latèque inclaruit,
[ac ingentem sibi apud bonos omnes
famam comparavit.

Maximis,
quos in exequendo munere exantlaverat,
fractus laboribus,
in Nephritidem incidit ;
lethalique calculo
visceribus pertinaciter adhærescente,
candidissimam animam cælo reddidit ;
Prid. Calend. Feb.
Anno Salutis MDCXCVI,
Ætatis suæ LVI.

Viro optimo,
majora merito,
hoc qualecunque amoris & observantiæ
Monimentum,
Amici, M M. P P.

α Χ ω

*A Catalogue of Books writ by the
Reverend Dr. Anthony Horne*

I. **T**HE Great Law of Confide-
ration, in 8°.

II. The Best Exercise, in 8°.

III. The Exercises of Prayer, in 12°.

IV. Delight and Judgment; or a
Prospect of the great Day of Judg-
ment, in 12°.

V. The Fire of the Altar. Upon
the Sacrament, in 12°.

VI. The Crucified Jesus, in 8°.

VII. The first Fruits of Reason.

VIII. A Letter to a Lady Revolred
to the Church of *Rome*, in 12°.

IX. Questions and Answers con-
cerning the two Religions ; viz. That
of

of the Church of *England*, and that
of the Church of *Rome*.

X. A Postscript to Dr. *Glarvil*, be-
an Account of Witches in *Germany*.

XI. An Answer to the Soldiers Que-
stion, *What shall we do?*

XII. Some single Sermons upon se-
veral Occasions.

XIII. Fifteen Sermons upon the fifth
Chapter of St. *Matthew*, Vol. I. in 8°.

ERRATA.

Fig. 16. lin. ult. for contented to leave, r. contented so to leave:
P. 19. l. 18. for ne, r. never, P. 34. l. penult. for imitare, r. imitari;

